

A  
SERMON  
PREACHED

at great Yarmouth,

Vpon Wednesday, the 12. of  
September. 1599.

By W. Y.

The argument whereof was chosen to minister instructions vnto the people, vpon occasion of those present troubles, which then were feared by the Spaniards.

Eccles. 9. 18.

*Better is Wisdome, then weapons of warre: but one sinner destroyeth much good.*

Imprinted at London by  
Simon Stafford, dwelling on  
Adling hill, neere Carter-  
lane. 1600.

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RECEIVED

1944

622

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a very important document, as it is the first official communication of the new President to the Congress. The letter is written in a very formal and dignified style, and it contains a great deal of information about the President's views on the issues of the day. The President's views are very clear and strong, and they are in line with the views of the majority of the people of the United States. The President's letter is a very important document, and it is one of the most important documents in the history of the United States.

100

1800  
 Ailing Hall, near  
 Green Staff, Bristol  
 1800

Three Staffs, 1st, 2nd, 3rd

Nothing will come of it.

0001, 2021

TO THE WOR-  
shipfull, Master Iohn  
Felton the elder, and Master  
Thomas Manfield, Bayliffes of  
the Towne of great Yarmouth,  
grace and peace in our  
Lord Iesus Christ.

(.:.)



*T*is fayned of the Po- Ouid.  
ets (*Worshipfull master Metam.*  
Bayliffes, that there is **II.**  
a Riuer in Hell called Riuus a-  
Lethe, of which who- quæ Le-  
soeuer drinketh, for- thes, &c.

gets al that he hath re-  
membred before. Whatsoeuer they haue  
imagined, sure it is, that the diuell hath an  
hellish deuice, to make the eares of the peo-  
ple drunken with vanities, that whatsoeuer  
instructions haue beene deliuered vnto the,  
yet, for the most part, they are soone forgot-  
ten, and the remembrance of them no more  
to be found. I will not condemne them  
for so weake of memorie, as Malsula was,  
who forgot his owne name: or so dull  
of capacitie, as the Thracians, that

## The Epistle

could not reckō aboue foure, yet sure it is,  
the small profite and practise that ariseth  
by the preaching of the word, argueth the  
drynesse of their brains, or that God speaks  
once and twice, and man regardes it not.  
Many there be which will goe to heare ser-  
mons, but few that can goe to remember  
them: could wee as well remember, as wee  
can heare, no doubt, Christianitie would  
flourish as the vine-tree, and bring forth  
plenty of fruit: but because it is otherwise,  
sermons being once preached, become as  
musicke vnto vs, delighting our eares onely  
for a time: but being ended, their sound  
vanisheth away. Therefore (though I may  
seeme to adde more fulnes to the sea) I haue  
published, and in publishing, enlarged this  
sermon, which was once preached before  
you, that if your memory faile of that which  
was then deliuered, the eare may heare it  
again, and the eye see it, and the mind con-  
ceiue it, and the soule receiue and taste the  
benefite thereof: and though it bee now  
lesse perswasive, then when it was pronoun-  
ced, by the gesture and countenance of a  
liuing man: yet wants there not to answer  
Barnard, it, that you may reade and read it againe,  
Ep. 66. meditating thereon not once or twice, but  
often.

Efficaci-  
or lin-  
gua quā  
litera,  
Barnard,  
Ep. 66.



## Dedicatorie.

often. Many wise and learned haue prudently and painefully laboured in this course, and the world flowereth with diuersitie of Bookes, as the sea with varietie of fishes, and therefore mine might haue well beene spared: yet was the argument (of which I spake) so fitting to the time when I spake, that lest we should be as forgetfull of these instructions, as it seemes wee are of those rumors of warres and troubles which then sodainely befell vs, I haue ventured to acquaint you with the same matter againe, and to make the benefite thereof more publike, which then was but priuate to your owne eares.

Now, because you are the men, whom the Lord hath made his lieutenants ouer this towne, next vnder her Maistie, to goe in and out before this people: I haue made you the patrons of this my simple labour, as you are Patrons ouer those (for whose benefite it was preached, and is now published) both to leade them forth, and to bring them home, that the congregation of the Lord, might not bee as sheep without a shepheard. And ouen as the Loadstone doth by a secret operation and vertue attract yron vnto it, so your vertuous and

Num.  
27.17.

## The Epistle

Iam. I.  
17.

Oculus  
& scep-  
trum.  
Emblē,  
Egypti-  
ac, quo  
Magi-  
stratuū  
regimen  
desig.  
Psa. 2. 9

religious minds, entertaining and patroni-  
zing this, may (with the Loadstone) draw  
others of the iron sort, and those of baser  
mettall then your selues, to entertaine, re-  
ceiue, and peruse it, to their comfort, be-  
ing garded with the countenance and cre-  
dite of your names. If any Christian re-  
ceiue profite by it, let him, who is the Fa-  
ther of lights, and giuer of euerie good  
and perfect gift, and the encrease of these  
which are vnperfit, haue the prayse there-  
of; there shall none of his glorie cleaue to my  
fingers: neither is that which I haue done,  
for any earthly respect, or worldly conside-  
ration: for I haue had that which I expect,  
and more I neither looke for, nor desire.  
Onely this, that the Lord in his mercy would  
grant, that as he hath set you on high, and  
graced you with the gouernment of this pea-  
ple: so your eye & your scepter may be  
ioyned together: that first you may be  
quick-sighted to discerne sinne, and sin  
being discouered, to bruisse it in peeces with  
your scepter of gouernement, that iudge-  
ment may prayse you in the gate, and su-  
stice aduance her selfe in the great congre-  
gation: that vniety, peace, and concord may  
be establisshed, vertue, godlines, and reli-  
gion

## Dedicatorie.

gion furthered : that the preaching of the word may more and more flourish, & worke mightily in the harts of the people for their conuersion : and that Yarmouth may be with \* Capernaum, euen a place of repentance, scituate by the sea side, Mat. 4.

The Lord, euen the most mightie God, I 3.  
inflame your worshipfull & zealous hearts \* So the word signifies.  
with a care hereof, that during the heate  
of the day, and the time of your gouernement, ye may be Paragons to those which went before, and examples to as many as shall follow. And thus I commend you vnto the Lord, and to the word of his grace, which is able to build you further, and to giue you an heavenly inheritance, among them which are sanctified in Christ Ie-

sus. From the Priory in Yarmouth, Oct. 24.

1599.

Your *W*orships in  
the Lord,

William Yonger.

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YOUNG

1900



# A SERMON

PREACHED AT

great Yarmouth.

The Text.

Jeremiah 4. 14.

*O Ierusalem, wash thine heart from wickednes, that thou maist be saved: how long shall thy wicked thoughts remaine within thee?*



He purpose of the Prophet in the former part of this prophesie (Worshipfull and well beloued) is to worke conuersion in the hearts of the

Jewes : and because (as Salomon sayes)

*A three-fold cord is not easily broken : so to the end that hee might with greater force, & more vehemencie, draw them*

*there-*

*Eccles.*

*4. 12.*

## A Sermon preached

thereunto, hee hath twisted and twyned together a three-fold cord, an argument of a triple force and efficacie, to moue them to repentance. First, from the consideration of his benefits and mercies bestowed vpon them, in the second and third verses of the second Chapter. Secondly, from couenants and promises made vnto them, in the fourteenth verse of the former Chapter. Thirdly, from iudgements and threatnings denounced against them, in the seuenth verse of this Chapter,

*Verse. 7.* where the Prophet saith: *The Lion is come vp frō his den, the destroyer of the Gentiles is departed and gone forth, to lay the land waste, and the Cities shal be destroyed without an inhabitant.* So that you see how wisely, & with what powerful discretiō, the prophet enforceth his exhortation,

- 1 From benefits bestowed:
- 2 From promises made:
- 3 From iudgements threatned.

So as, if benefits would not allure them, promises may prouoke them: if promises could not prouoke them, iudgements might feare them: when *Nabucadnezzer* should come as a ro-  
ring



at great Yarmouth.

ring Lion from his den; and their enemies the Caldeas, to lay the land waste, and to leuell their Cities with the ground, when places full of inhabitants, should bee left without inhabitants, when all the orders and companies of Israel, from the highest Cedar, to the lowest shrub, from the Prince of high estate, vnto the man of low degree: when the heart of the king should perish within him, and the hearts of their nobles languish: their priests astonished, and their Prophets wonder: when the habitations of Sion should bee burnt with the fire of the enemy, and the streetes of Ierusalem scowred with the iudgements of the almightie: when they thought still to haue enioyed peace, the sword should pierce their flesh, and when they had swallowed vp abundance, by reason of peace, they should wallow in the blood of their owne destruction. I say, whē al this, as sodain as a tēpest, as swift as a flying Eagle, should come vpon them; then should they confesse their own wo, & professe their own destruction: *We be to vs, for we are destroyed.* Vers. 13.

Where-



## *A Sermon preached*

Wherefore, as the Prophet had oftē before in the 1, 4, & 8. verses, laboured for their conuersion : so likewise, in this verse which I haue read vnto you, *O Ierusalem, wash thine hart from wickednesse, that thou maist bee saued : how long shall thy wicked thoughts remaine within thee?* As if he should say, The Lord hath a quarrell against thee, O Ierusalem, he hath sharpened the arrowes of his displeasure, hee hath bent his bow and made it readie : the instruments of his wrath, and engines of his indignation, are provided for thy destruction : *Nabuchadnezzar* and the Caldeans are in lesse then an houres warning to execute his commaund, they stay but for the Lords watch-word, to say vnto thē, *Goe, and they goe; Kill, and they shal deuoure :* thy case being thus, there is no other remedie to bee had, or course to bee taken for thy safetie, but this: *Wash thy heart from wickednes, O Ierusalem.*

*Disinifio.*

The words (as you see) doe contain nothing else, but an exhortation to repentance; and in it I obserue these two things.

I The

at great Yarmouth.

{ 1 The exhortation it selfe.

{ 2 The reason of it.

The exhortation it selfe, in these words: *O Ierusalem, wash thine heart from wickednesse, that thou maist bee saved.* The reason, in the wordes following: *How long shal thy wicked thoughts remain within thee?*

In the exhortation it selfe, I propound three poynts to bee handled:

{ 1 The person exhorted: *O Ierusalem.*

{ 2 The thing required: *Wash thine heart from wickednes.*

{ 3 The end: *that thou maist be saved.*

In the reason or argument, vttered by way of complaint, these five things offer themselves to our consideration.

1 The circumstance of time, where- by the argument is enforced: *How long? Quorsq;*

2 The thing which hee complains of: not actions or words, which are easily discerned, but *thoughts.*

*Cogitati-*

3 The qualities of these thoughts: *ones.* they are not of any holy and sanctified disposition, but they are *wicked.*

*Impie.*

4 The continuance: for they haue not

## A Sermon preached

*Manent.*

*In medio  
tui.*

not their motions and flirtings, as the wind in the ayre, which is sometime in the East, and sometime in the west, but they abide by it, they *remaine*. Fifthly, the place of their abode, is not in any place about, or without vs, but *within*. Of these in order: and first, for the first, that is, the person exhorted.

*O Ierusalem, &c.*

*First per-  
son ex-  
horted.*

Almightie God made a law, *Dent. 20.* that no Citie should be destroyed, before peace were offered vnto it, *When thou comest neere a Citie to fight against it, thou shalt offer it peace: and wee reade in the second of Samuel, 20.* that the prudent and prouident woman of *Abel*, obiected this law to *Joab*, in effect, when hee had cast vp a Mount against the Citie. That speech of our Saviour Christ, vnto the Cities of *Corayn* and *Bethsayda*, giues vs to vnderstand, that there were many notable things wrought in them, before the woe tooke hold vpon them. So the Lord here threatning *Iudah* and *Ierusalem*, with the sword of the *Gentiles*,

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tiles, that the scouts came from a farre countrey, to compasse it round about, as the watch-men in the field, for the viter subuersion and desolation thereof: yet hee offers peace vnto it. The Prophet comes to Ierusalem, with a sentence of safetie in his mouth, as *Noahs* doue came to the Arke, with an Oliue branch in her bill.

If a man should weigh the iustice of G O D in a ballance, and narrowlie examine it, hee shall neuer see it his inaner, to punish any place, or plague any people, without iust cause: for, though hee lookes, for a time, with a fierce countenance, and threatens to send downe his iudgements as thunder-bolts, and his wrath as a mightie tempest, to seaze vpon the wicked: yet hee powres downe a sweete showre of his mercie before, so as, if there bee any insight or foresight in them, of Gods hand that hangs ouer them, they may preuent it. The Lord heere proclaunes open warre against his people: yet the Prophet deliuers vnto them many good exhortations atorchande, as

*Iona-*

## A Sermon preached

*Jonathan* shotte arrowes, to giue *Dauid* warning, that by repentance they might preuent his iudgements. *O Ierusalem, wash thine heart frō wickednes, &c.*

*Vse.*

*Dan. 4.*

*Ezec. 4.*

7.

The same loue (beloued) which the Lord in former times bare to *Ierusalem*, and to the Cities of *Iudah*, is like to the lawes of the Medes & Persians, which are neuer altered, but euer, and for euer are continued: and his mercie towards his people, riseth vp by degrees, like the water in *Ezekiel*, which at the first time came but to the ankles, the second time to the knees, the third time to his loynes, the fourth time it was as a deepe riuer, and not to be passed ouer; for the further hee waded, the deeper hee was plunged: so Gods loue is *in-scrutabile quiddam*, a thing vnsearchable, & his mercie past finding out. And if euer age in former and precedent times had experience of it, if euer *Ierusalem* and the Cities of *Iudah* had a taste of it, if euer the sweete showres of *Manna* rained downe vpon the *Israelites*; surely the sweete showres of his mercie haue plentifully beene powred downe vpon vs, and his loue hath embraced

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braced vs on euerie side. For God is not delighted in the destruction of a sinner: he takes no pleasure to see the workmanship of his owne handes, and the children (as I may say) of his owne loynes, murdered and massacred in the streetes, by the sword of the enemy: and hence it is, that the Lord in so many places, and at sundrie times, by the mouthes of his Prophets, hath vsed exhortations euen without number, to dissuade them from the cause of Gods iudgements, that is, from sinne, disobedience, and transgression. Especial-ly, from the beginning of this Prophe-*sie*, *Jeremie* hath beene very earnest: as in the third Chapter, the Lord condemneth Israel for an harlot. *Lift vp thine eyes, Oh Israel, vnto the high places, see and behold if thou hast not playd the harlot, &c.* Thou hast sitten wayting for them in the wayes, as the Arabian in the wildernesse: yea, the land is polluted with thy whoredomes and abominations: yet, when Israel had done all this, God sayde, *Turne vnto mee*: notwithstanding, shee returned not, as her rebellious sister *Lu-*



## A Sermon preached

dah saw. Againe, in the fourteenth verse: O ye disobedient children, turne vnto me, and I will take you, one of a Citie, and 2. of a tribe, and wil bring you into Sion, and I will giue you pastors according to mine owne heart, that shall feed you with wisdom and vnderstanding. The like in the 22. verse, and in many other places: the Lord seemes to bee mooued with a pitifull compassion and commiseration ouer his owne people: their case was pitifull in his sight, and their carelesse regard wrought sorrow in his heart, when he saw that howsoeuer he was prouident for their saluation, yet were they verie forward in their owne destruction: and the more carefull he he was for their conuersion, the lesse respect had they to his admonition.

Indeede true it is an auncient father sayth, The wicked *alacrius currunt ad mortem, quam nos ad vitam*: they runne farre faster in the way to condemnation, then the godly doe in the way to saluation: as the Psalmist notes them for their haste, when hee describes the vngodly, as if they had wings on their heeles: *Their feete are swift to*  
shed



at great Yarmouth.

shed blood. Yet the Lord (who as David sayth) is merciful, gracious, long-suffering, and of great goodnes, laboureth to draw them home: his heart breakes within him, and his bowels yearne with griefe, when he sees Ierusalem: that is to say, his own people, how wilful they are in their owne destruction. *As I line* (sayth the Lord) *I will not the death of a sinner*: As if he should say: The fault is not mine; when sinners drinke the dregges of iniquitie, when the scourge of my iudgements fasten vpon them: for I haue no pleasure to see the workmanship of mine owne hands perishe in confusion: *As I line, as I line* (sayth the Lord) *I will not the death of a sinner*.

Ps. 145.

Marcellus, after his souldiers had conquered *Syracusa*, not without the great slaughter of many, was so cōpassionate ouer them, that he went vp to the highest towre in the Castle, and with teares lamēted the ruine & ouerthrow therof. *Plutarch* speaks of one *Pollio* a Romane, who hauing inuited the Emperor *Augustus* to a feast, would haue thrown his seruāt into a deep poole in his rage, for a smal matter. The Emperor beholding

Valerius.

## A Sermon preached

his angrie spirit, controlde him with these words, *Homo cuiuscunq; conditionis, &c.* A man, of what state or condition soeuer he bee, if there were no other cause, but because hee is a man, is more to bee valued and esteemed, then all the gold and siluer in the world. Well, whatsoeuer may bee sayd of *Marcellus* for his clemencie, ouer those whom hee had slain: or of the milde and humane spirit of the Emperour *Augustus*, iudging it to be very noble and honourable; yet is there no comparison to bee made betwixt him, and the Emperour of heauen and earth, euen the God of the whole world: who, as the Prophet sayth, is *mercifull, gracious, long-suffering, and of great goodnes*. For if *Mercie* were not before him, and *Grace* behind him, if *long-suffering* stood not at his right hand, and *great goodnes* at his left: if these Peacemakers (as I may cal them) being qualities in his nature, did not mightily preuaile with him, why, so great is our sinne, that the world could not stand, but had long ere this time perished like Sodom, and had beene destroyed, as was Gomorrah, Therefore

at great Yarmouth.

fore would you know, what vpholds the frame and structure of the world? why, it is *Mercy*: would you know what vpholds the good estate of Israel, of our land? His *Mercy*: would you know what continues the dayes of our ancient mother in Israel, our gracious Soueraigne, that as yet we cannot say of her, as was sayd of *Moses*, that her eyes haue waxed *Dent.* dimme in her head, or her natural force 34.7. abated: but stil flourisheth as the Palme tree, and groweth vp as a Cedar in Lebanon? tis *Mercy*. In a word, you know the cause of the Gospels continuance amongst vs, that yet with freedome we may heare the sound of it in our Temples, and with peace behold the open faces of Gods Prophets, which bring vnto vs the gladde tidings of saluation: why wee enioy other blessings and benefits in the land, and are not taken away from vs, by the violence and rapine of forraine strangers? it is his *Mercy*, his *Grace*, his *long-suffering*, his *great goodnes*, that hee bare to thee, *O Ierusalem*, euen to vs, his owne people.

*Mat. 23, 37.* our Sauior Christ doth there challenge *Ierusalem* for great cru-

## *A Sermon preached*

elcie, that hee had sent Prophets, but she had slaine them: and Apostles, but she had stoned them. *O Ierusalem, Ierusalem, thou that killest the Prophets, and stonest them which haue bene sent vnto thee: how often would I haue gathered thee together, euen as the hen gathereth her chickens vnder her wings, but yee would not? The hen was not more tender ouer her yong ones, then I was ouer you, sayth the Lord: and my loue and kindnes, and louing kindnes was not once or twice, but often. Neither would I haue committed the trust of you to any other, but my selfe would haue gathered you together. What loue and kindnesse could I more shew, but you would not? I would (O Ierusalem) but thou wouldst not.*

*How often beloued, hath the Lord wooed vs on this maner? how oft hath the heauenly trumpet of his mercie sounded in our eares? howe often hath the sweete showres of his mercie fallen vpon our heads, euen as abundantly, as the Quails vpon the Israelites? If you should denie it, I would aske the starres in the heauens, the beasts of the earth,*

*at great Yarmouth.*

earth, the fowles of the ayre, and the fishes of the sea, and all these would witness with me. *How often* hath the Lord cried vnto you in effect, *Yarmouth, Yarmouth*, thou that swellest in the vanitie of thy conceit, that sayst with *Laodicea*, *Rev. 3. I am rich & increased with goods, and haue neede of nothing*: and therefore *pride* and *ennie* strue which shall get the vpper hand, as the vnruely waues of the sea encounter one another: wickednesse walkes vp and downe among you without controlment, and iniquitie runs full sea in the channels of thy streets, and the course thereof cannot be stayed. *Sodome* and *Gomorrah* lie not in the dust for greater abominations, then are daily committed; thou *Yarmouth*, that art in this case, *How often would I haue gathered you together, euen as the hen gathereth her chickens vnder her wings, but you would not?*

Thus the Lord reasons with vs (beloued:) Many fruits of his blessings haue you tasted of, both by sea and by land: from time to time hath hee sent home your shippes, ballanced with the riches of the Ocean, as if

## *A Sermon preached*

they came laden with treasures from Egypt: for which, the Lord encrease not only plenteousnes within your vessels, but euen thankfulness within your bowels. Many excellent and powerfull instructions haue beene deliuered vnto you, by the mouths of his seruants, the Prophets. All this hath beene to this end, to gather you together vnto the Lord: his blessings temporall, and his graces spirituall, haue beene as two hands, to draw you home vnto him: but as yet, for ought wee see, you will not. Therefore looke vnto it: if the like should befall you, as here to *Ierusalem*, (either in this place by *Nabucadnezar* and the *Caldeans*, or there, by *Titus*, and *Vespasian*;) that your enemies should entrench your towne, and enuiron you round about, that hunger and famine should tyrannize ouer your bodies, whereas now plentie sits at your doores, to welcome your friends: that the sword of some forraine Nation should shorten your dayes, whereas now the sword of good Magistrates is carried before you: if your houses of pleasure, should become your prisons:

*Mat.*

23.37.

if



at great Yarmouth.

if your louing wines should be deflow-  
red, and your tender infants murdered  
in the streetes before your faces : If  
this, or a greater euill should befall,  
which the Lord in his mercie turne a-  
way, beloued, is it not iust? shall wee  
challenge God of his equitie, or charge  
him of iniustice, and say : Lord, why  
hast thou done this? surely no : many  
times (sayth the Lord) would I, but  
you would not : for I am a God mer-  
cifull, gracious, long-suffering, and of  
great goodnesse : but the more I was  
mercifull, the more you were sinfull;  
the more I was gracious, the more you  
were gracelesse : the longer I was in  
suffering, the longer were you in sin-  
ning : and the greater I was in good-  
nesse, the greater were you in trans-  
gression : therefore, because I then  
would, but you would not : perhaps  
now you would, but I will not. Bethink  
your selues of your estate present : be-  
thinke your selues what may befall,

*O Ierusalem, &c.*

Secondly, *Ierusalem* (the elect Citie  
of God) most holy, most glorious, built  
vpon holie mountaines, no Citie in the  
world



## A Sermon preached

*Ierusalē* world comparable thereunto, as well  
*Metro-* for the lofsinesse of the seate, for the  
*polis Iu-* temperature of the ayre, for the mode-  
*deorum* ration of the heauens, and fruitfulnessse  
*Nico. de* of the soyle : and yet all this serues not  
*Lyra* so much for the credit of it, as that  
*gloss.* *The Scepter went forth from Sion, & the*  
*ordina.* *Word of God from Ierusalem.* It was the  
*Esay 2.* ouely place of Gods ouely worship:  
*Mich. 4.* the Lord had a delight to haue his  
 name there : neither had any more  
 priuiledges, more teaching or prea-  
 ching, then they had : yet for all this,  
 they wanted perseuerance, they could  
 not continue vnto the end : yea, these  
 which should haue bin schoolemasters  
 to al other Nations round about them  
 for knowledge. Yet see the testimonie  
 that God giues of Ierusalē: *Cb. 5. 1. Run*  
*so and fro in the streets of Ierusalem, behold*  
*now, & enquire in the open places, if ye can*  
*find a mā, or if there be any that exerciteth*  
*iudgemēt, & seeks the truth, & I wil spare*  
*it, saith the Lord.* Loe, my beloued, not a  
 righteous man, not a faithfull soule (it  
 seemes) found in Ierusalē, either among  
 their princes, or among their people.

*Doctrine.* Whereby we learne, that howsoe-  
 uer

at great Yarmouth.

ner wee haue the word of God preached, and the heavenly oracles of his will revealed vnto vs, from the bosome of the almightie, by the mouthes of his Prophets, and other priuiledges and prerogatiues giuen vnto vs, which God hath not vouchsafed to other Nations: yet cannot wee challenge this priuiledge and prerogatiue of perseuerance. So likewise, the Churches of Constantinople, and of Ephesus, excellent priuiledges they had, and great prerogatiues they were graced with, yet could they not perseuere vnto the end.

Well, the vses in a word, that wee *I use.* are to make hereof, are diuers: first, in that Ierusalem, thus priuiledged and blessed, could not perseuere, it serues to teach vs, that in any place which the Lord hath countenāced with the preaching of his word, if the hearts of the people bee not set to obey, the Lord will giue no blessing vnto it. If preaching & practizing bee not ioyned together; if the Gospel & obediēce walke not hand in hand; if Gods word, & our workes; if the light of his Gospel, and the light of our godly conuersation be

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be found asunder : alas, wee may with  
*Gen. 26.* *Esau* deceiue our selues, and thinke to  
haue a blessing, when wee shall hit vp-  
on a curse. Therefore, let vs not con-  
tent our selues with the outward sound  
of the word, if the inward obedience  
of the heart bee absent : though wee  
bring our Bibles to Church vnder our  
armes, it is not that will make vs good  
Christians, if our hearts be not set to o-  
bey : but wee must ioyne the outward  
ministerie of the word, and the inward  
obedience of the heart together : no  
sooner must the Lord open his mouth,  
but wee must open our eares, & drinke  
the sound of his word, into the secrets  
of our harts, which may become might-  
ie, and by the operation thereof, make  
vs fruitfull vnto saluation.

*2. Use.* Secondly, in that Ierusalem could  
not continue & perseuere, it serues to  
teach vs, that wee which haue had the  
excellent benefit of his word, and by  
the beames of his glorious Gospel, haue  
beene enlightened in the wayes of sal-  
*Gal. 5. 1.* uation : wee must (as *Paul* admonisheth  
*1. Pet. 2.* vs) *stand fast*, and not bee as variable  
cloudes in the ayre, that are carried a-  
bout

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bout with a tempest, but stedfast, constant, and confident, in the profession of the Gospel. For if wee prooue either faint-hearted, or faithlesse hearted Christians: if it bee sayd of vs, as Paul sayd of the Galathians: *Ye did runne well in the race of Christianitie, but now, yee slide backe: our end shall be worse then our beginning: for it had beene much better that wee had neuer learned the truth, nor knowne the way of righteousness, then after wee haue knowne and learned it, to returne with the dog to his vomit, and with the sow that was washed, to her wallowing in the mire.* *Gal. 5. 7. Apostas.* 3. Use.

Thirdly, in that Ierusalem could not perseuere, it teacheth vs that of the Apostle: *Wee which thinke wee stand, must take heed lest wee fall: let vs not boast of those priuiledges and blessings that God hath enriched vs with: for were they neuer so many, or neuer so great, Ierusalem had more, and greater: yet, though shee was highly in credit with the Lord, and countenanced of him as the Empresse of the world, her glorie is here threatned to bee layd in eximere.* *I. Cor. 10. 12. Non locus, per-sona, dignitas, priuilegia, aut immunitas possunt nos ab ira Dei eximere.*

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*Ge. 11.2*

in the dust. Let *Nimrod* and his companie build a Citie, whose towres and turrets may reach vp into heauen : yet shall *Babel* bee *Babel* : the thing it selfe shall bee the confusion thereof.

*Reu. 18. 8.*

The whore of *Babylon* may aduaunce her selfe in pleasures, and in the pride of her heart say, *she sits as a Queene, and shal see no mourning* : yet shall her plagues come at one day, death, sorrow, and famine, and shee shall bee burnt with fire : for strong is the Lord God, which will condemne her. *Reu. 18.8.* Therefore, if we assure our selues of the continuance of Gods fauour amongst vs, by our outward prosperitie, or thinke to stand hereafter, as wee haue stood hitherto, wee are deceiued : for were we as deere and neere vnto the Lord, as *Ierusalem*, or answerable vnto it, either for brauerie of buildings, commodities of marchandize, store of munition, to driue backe the force and fierce assaults of our enemies, yet are they not sufficient to driue back the gun-shot of Gods displeasure, when for our transgression, hee intendeth our destruction.

*4 Jse.*

Fourthly, seeing wee see *Ierusalem*s estate

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estate to bee this : it teacheth vs to commend our prayers and supplications vnto G O D , for this speciall blessing of perseuerance : for what profiteth a man , to sayle along voyage prosperously , and with successe, if at length hee makes shipwracke , beeing ready to enter into the hauen? So, what will it auayle vs (my brethren) sayling in the full sea of Gods blessings, and in the foulds of his abundant mercies, with the winds of prosperitie , and before we come to our iourneyes end, make shipwracke of fayth and a good conscience? It is not sufficient for vs that wee *runne*, but we must so runne, as wee may *attaine*. It will not auaille vs to *begin well*, if wee doe not continue to the end : if wee haue begunne in the spirit, there is no perfection to be looked for in the flesh. That seede is in vaine cast into the ground ; whereof a man filleth not his bosome in the time of haruest : and the profession of the Gospel is ill begunne , and to no purpose, except we perseuere vnto the end.

*Simile.*

*Gal. 3.3.*

Now, it may be demanded, Why did the

3.



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*Obiect.* the Lord looke for such measure of obedience, perseuerance, and other fruits in Ierusalem, more then in the

*Ans<sup>w</sup>.* Caldeans? The reason is, Because he had bestowed greatest blessings vpon them: and the Lords maner is, where he bestowes greatest blessings, there he lookes for gréatest obedience: and where there is gréatest preaching, there doth hee expect gréatest practise. That

*Luk. 3 I.* Parable of the fig-tree, planted in a  
*6.* vineyard, serues fitly for the illustration hereof: *A certaine man* (sayth hee) *had a figtree planted in a vineyard*, and because hee had planted it, *he came and sought fruit thereon, but found none*. Then *sayd he to the dresser of the vineyard; Lo, this 3. yeere haue I comé, and sought fruit thereon, & haue found none: cut it down; why keepeth it the ground barren?* This vineyard, beloued, is the Church of God: the fig-tree, though it bee there meant of the estate of the Iewes, yet by it may bee vnderstood the estate of euery seuerall soule: the planter thereof is Christ, the dressers are his seruants the Prophets. Nowe (sayth Christ) I haue planted a fig-tree, great cause therefore



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therefore that I should haue fruit of it. Well, any time these three yeres haue I come and sought fruit thereon, but haue found none. Neither is it onely fruitlesse it selfe, but it makes the ground barren and fruitlesse likewise. Surely, my purpose is, it shall bee *cut downe*, and cast into the fire.

O Lord (beloued) an happie thing were it, if in our vineyard wee had no such vnprofitable fig-trees; if in our Church wee had no such vnprofitable professors: vpon whom Gods Prophets and ministers haue bestowed cost, and of whom, no doubt, the Lord hath expected and wayted for, not *three yeres*, but many yeeres, the fruits of his blessings: but alas, wee deceiue his expectation: long hath he thought for, and sought after the fruits of his Gospel, but loe, nothing but weedes of disobedience spring vp amongst vs. What will bee the end of this? Surely, we may iustly feare the like iudgemēt, that befell to the fig-tree: *Cut it down: why keepeth it the ground barren?* Wee may (I confesse) bee suffered to grow for a time, to flourish for a season, yet

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vttir destruction wil happē in the end.  
We know heretofore, how the Lord  
hath dealt with vs; for wee haue playd  
the hypocrites with him, and therefore  
hath hee made the earth, and the crea-  
tures thereon, to play the hypocrites  
with vs. The Lord hath expected the  
fruits of our obedience, but behold, it  
is like vnto a shadow, something in  
thiew, but nothing in substance; or e-  
uen as Ephraim's righteousness, like to  
the morning dew: so wee (in former  
yeeres) haue expected the fruits of the  
earth from him, yett haue wee bene  
partakers of the curse that Iob speaks  
of: That *this las hath grownt in steade of  
wheate, and seckle in steade of barley*: so  
as the husband-man: sorrowed and  
sighed within himselfe, when hee saw  
no better fruit of his labours.

Ose. 6. 4.

Iob. 31.  
40.

Thus hath the Lord caused the earth  
to deceiue our expectation, because  
wee haue deceiued him: and though  
now on a sodaine, hee hath equally di-  
uided the pipes and eunduites of his  
mercie, and opened the windowes of  
heauen, and hath sent downe a *graci-  
ous raine*, vpon the ground of the good  
and

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and of the bad, of the *iuſt*, and of the *uniuſt*, filling our boſomes with aboundance of bleſſings, that our vineyards clap their hands, and our fields doe reioyce and ſing : yet let vs beware that this ſodaine proſperity and plenty, bee not to ſat vs againſt a day of ſlaughter.

Let vs therefore conſider our eſtate what wee are, and what wee haue beene, euen a people *blessed of the Lord* : but wee may ſpeake of our ſelues, as *Pliny* ſpeakes of a certaine countrey, that *ex ſiccitate lutū, ex imbre puluere, &c.* drought hath cauſed duſt, and raine hath ſtirred vp duſt amongſt vs : for what hath the ſunſhine of his mercies, but cauſed vs to lie in the mire of our abominations : and what hath the moyſture of his graces, but euen dreyed vp the fountaine of grace in vs : ſo as wee are giuen ouer to worke tranſgreſſion with greedineſſe : the increaſe of his bleſſings haue encreaſed our iniquities; and the aboundance of his mercies haue brought forth aboundance of ſinne in vs : for what haue wee, but in ſteade of obedience, rebellion : in ſteade

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of knowledge, ignorance? Is there no complaint of oppression to be heard in our streetes? doe not rich men grinde the faces of the poore, plucking their skinnies from their bodies, and their flesh from their bones, as the Prophet speakes? Is not one man readie to pull out the throat of another, vrging, and vsing extremitie, rather then a good conscience, in matters of law? Is there no swearing, and forswearing? no prophanation of the Sabbath amongst vs? doe not *Abshaloms* adulteries runne for meriments in our age? and haue wee not those, fitter for the companie of Sodomites, then for the societie of Christians? and behold, yet, and yet greater abominations then these? Are these the fruits of the Gospel? is this the issue and effect, that Gods word hath wrought in vs these fortie yeeres? haue we answered the Lords expectation, in the smallest measure of obedience, as hee hath answered our desires, in the greatest measure of his mercies? Surely no. Oh beloued, what then remains for such vnprofitable fig-trees? *Cut them downe, cut them downe* (sayth the

the

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the Lord) burne them in the fire.

So much for the first poynt, the person exhorted, and the instructions thereof.

Nowe followeth the second poynt, namely, the thing required.

*Wash thine heart from wickednesse,*

**T**He Prophet doth here touch *Ierusalem* to the quicke, when hee comes to the *heart*: which, (as Physicians say) is the fountaine of life: it is the first thing that liueth, and the last thing that dieth in a man. The heart is like an Instrument: if it bee in tune, and well struug, it makes a *sweete melody*: but if it bee out of tune, all the parts and powers of minde and body are out of course. Or as the stone of *Scyros*, if it bee cast whole into the water, floteth, and swimmeth aloft, but if it be parted and diuided, it sinketh to the bottome: so is it with the heart, so long as it bee kept whole and vndistracted, why, it swims, and all things runne current with it: but if broken

*Quid la-  
mandum:  
Fons vite*

*Dulce  
melos.*

*Plin. lib.  
36. Cap.  
17.*

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or diuided, it sinketh like lead. It may bee compared to the apple of a mans eye, which will be troubled with a little moate : so is the heart tender of it selfe, and will bee disquieted with a rebellious affection: or looke euen as a steele-glasse is bright and pure, yet the breath of ones mouth will dimme it: so is the heart, a thing in it selfe bright and pure, yet are there many wicked and contagious vapours in the soule, that dimme and obscure the integritie thereof.

When God looked downe from heauen, *Gen. 6. 5. Hee saw the wickednesse of man was great on the earth:* and did God behold but the earth onely? surely yes, hee tooke a view of mans heart, also; and there hee found the heart, and not the heart onely, but the thoughts of the heart, and the imaginations of the thoughts: the mother, her daughters, and their children *euill*, and not onely euill; but *onely euill*, and euill continually. About all things (sayth the Prophet) man hath an *vn-saythfull heart*, as deepe as the deepe sea, nothing can sound it: as wide as the wide



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wide world, nothing can contain it; as large & spacious as hell it self, who can find it out? If a man possessed as much ground, as euer the deuill shewed the son of God frō the high mountaine; if hee had the whole world, yet could mans heart containe another: & if he had two worlds in his possessiō, yet the heart of man would bee casting for a third: therefore it is worth the noting, that which *Philip of Macedon* is reported to haue obserued in himselfe, when by wrastling, he had taken a fall in the sand, and seeing the impression of his body therein, was thereby (as it seemes by his words) brought into consideratiō, that a smal parcell of ground, & in comparison, but a spā of earth contained his body, but the whole world, were it much wider than it is, sufficed not his couetous heart. Well, whatsoeuer the hart of mā is, I leave vnto God, the searcher of all harts to examine: & whatsoeuer *Philip of Macedon* couetous heart was, & the harts of those, which in the time of *Noah* were swept away with the waters of the floud: yet here we find, *Ierusalem* hath a wicked hart, & so wicked, that vnlesse

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is bee purified, purged, and washed  
with the waters of repentance, *destruc-  
tio* upon destruction is proclaimed against  
it, *uerse 20.*

*Wash thine heart from wickednesse.*

Where first of all wee note, that our  
repentance must bee like the repen-  
tance of *Ninueh*, it must begin with  
the King: hee must first arise from his  
throne, and throw away his costly  
robes, and couer himselfe with sack-  
cloth and ashes, and then proclaime  
the like to his subiects and inferiors:  
that is to say, the *heart* which sits in the  
body, as a king in his throne, and hath  
all the inferior powers at commaund,  
when *Jonas* shall denounce iudgemēt,  
and the Lords ministers proclaime re-  
pentance, it must first rouze and raise  
vp it selfe: and when that begins, the  
inferiour parts are easily brought to  
order: therefore sayth the Prophet,  
*Wash thine heart from wickednesse: not  
thy face, or thy hands, or thy teete, or  
thy vpper garments, but thy heart, O  
Ierusalem.*

*Simile.*

Our hearts may bee compared to  
the

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the rudder of a ship, or the ballance of a clock: the ship (wee know) is a great and an vntoward vessell; and if it bee left to it selfe vpon the seas, it runnes to a thousand dangers: but let the rudder be well guided, and the whole bodie thereof, with all that belongs thereto, is directed without hazard: so, if the heart go aright, it goeth not alone, but all the parts and powers of the soule and body, immediatly follow in the same safetie: euen as a clock, if *Simile.* the ballance thereof stirre, all the other instruments and weights follow in a good course: but if that stand still, euerie one of the rest goe out of order: so, let our hearts moue and step forward in the course of Christianitie, all the instruments and members of the body will goe onward likewise: but if the heart stayes, the body stirres not, but standing still, is the apter to receiue any corruption.

Well, the instructions that wee *First in-* learne from hence, are diuers: first, in *struction.* that wee must beginne with the heart, it teacheth vs, that true repentance standeth not in outward behaviour, in

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in outward ceremonies, or in a ciuill kind of life: but it must arise from the *heart*. Wee cannot chase wickednesse from our eyes, from our hands, from our tongues, or from our feete, if first it bee not chased from the heart: for the eye may bee wicked, the hand may bee wicked, the tongue may bee wicked, and the feete wicked, but the heart is the seate of wickednesse, it is a fountaine of iniquitie, the streames wherof ouer-runne the whole body:

*Vena scin*

*datur*

*cordis.*

*Isa/2.*

therefore to good purpose is that of *Isa- el: Rend your hearts, and not your garments, and turne to the Lord your God:*

**I 3.** because it was the maner of the ancient times, when any were possessed with griefe and discontent, to *rend their garments*, manifesting by their outward behauiour, their inward sorrow: as in the example of *Dauid* for *Saul*, **2. Sam. I. II.** and for his sonne

**2. Sam. Absalom, 2. Sam. I 3. 3 I.** of *Isaiah* for **10. 31.** *Abner*, and of other. Now, lest this

ceremonie, or such like, should bee rather of fashion, then from the affection of the heart, *Isa* disclaimes from them, as things which the Lord re-

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gardeth not, if the puritie of the mind,  
and sinceritie of the heart bee absent.  
It is not outward sanctification, out-  
ward holinesse, outward behaviour,  
that the Lord requires, but the puri-  
fying and purging of the heart from  
sinne: *For God seeth not as man seeth: I. Sam.*  
*man looketh on the outward appearance, 16.7.*  
*but the Lord beholdeth the heart: there- Pron. 15.*  
*fore, Wash thy heart, O Ierusalem. II.*

I might here by the way, take occa-  
sion to fight a battell with hypocrites, *Hypo-*  
whom we may compare to boat-men, *crites,*  
that look one way, but row another: or  
like to Mercuries Images, that poynt  
the way to others, but themselves stand  
still and stirre not one foote: or like to  
stage-players, which for an houre or  
two, seeme to be great states-men,  
but the play being ended, they are  
as base companions as they were be-  
fore: or like vnto the Carbuncle,  
which hath a shew of fire, but no true  
fire: so they; a shew of zeale, but no  
true zeale: or as those paynted Sepul-  
chers, beautified to the eye, but within, *Mat. 23.*  
full of rottennesse and corruption. *27.*  
These will seeme religious amongst you,  
though

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**12.1.26.** though not refraine their tongues, but de-  
 ceive their owne hearts; whose religion  
 (by the iudgement of the Apostle) is  
 vaine. But to leaue them (because my  
 purpose was but to take them by the  
 lap of their garments at this time, for a  
 remembrance onely) let vs that will  
 bee Christians in deede and sinceritie,  
 bee warie that we play not the sophi-  
 sters with our selues, thinking that  
 outward puritie and sinceritie stand  
 for currant in the sight of God. It is  
 the purenesse and sanctimonie of the  
 heart onely, that the Lord requires: we  
 may pray with the Pharise, *Luke 18.*  
*11.* and kisse Christ with *Iudas, Mat.*  
*26.49.* and offer sacrifice with *Cain,*  
*Gen. 4. 3.* and fast with *Iesabel, 1.Kin.*  
*21. 9.* and humble our selues with *A-*  
*hab, vers. 27.* and present an Oblati-  
 on with *Ananias, Acts 5. 2.* and la-  
 ment with the teares of *Esau, Gen. 27.*  
*38.* yet all these are nothing, if the  
 heart be not onely deuoted and conse-  
 crated vnto God.

Our re-  
 pentance  
 must be,  
 non cor-  
 poris, sed  
 cordis.  
 Eiusdem  
 capitis.

*Wash thine heart from wickednesse.*

Second  
 instructi-  
 on.

Secodly, in that he sayth, *Wash thine heart*



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heart from wickednesse, wee see howe lothsome a thing it is in the sight of God, to haue a *wicked heart*, an heart not sanctified and vpright before him. An happie thing were it, if wee could bethinke our selues, what an enemy we carrie about with vs in our breasts, when we haue *wickednes* in our hearts.

It is like *death*, which hauing once seized vpon the heart, all the members of the body are immediatly captiued: so, let the heart bee *wicked*, and the whole body is wicked: for *out of the abundance of the heart*, the head deuiseeth, the hand executeth, the tongue speaketh, the eye seeth, the foote walketh: and euen as *wicked Ieroboam* *I. King. 15.30.* made all Israel to sinne, so the wicked heart makes the whole body to sinne.

Therefore should euerie one of vs pray with good King *Dauid*: Create *Psal. 50.* in mee, O Lord, a cleane heart, and renew a right spirit within mee. Wee must dislodge our hearts of this great *evil*, and make them the wagons and chariots of the Spirit, wherein hee may sit to guide our whole body: and the priuiledge which hereby wee shall reape, is  
lingu-

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**Rō. 8. 14** singular : for (sayth Saint Paul) *Somany as are led by the Spirit, are the sonnes of God.* Now, the Lord hath giuen vs our hearts and bodies, to be *resting places* for the holy Ghost, and wherein he should take delight to seate himselfe. But alas, the Spirit sits in the streetes, like the Leuit that came from *Gybeab*, and no man receiues it into the house of his heart : nay, wee choose rather to make them dennes for the diuell, store-houses of sinne, and even a Dagon of all iniquitie. Should it be thus with Christians? God forbid : the Lord hath giuen thee a body, to be the *temple of the holy Ghost* : shalt thou now take this body of thine, and make it the body of an harlot? God forbid : the Lord hath giuen thee hands, as organs, to performe the necessarie actions belonging to thy welfare, shalt thou now diuert them to an ill vse, and make them instruments of murder, violence, rapine, & oppression? God forbid : the Lord hath giue thee a tongue, an excellent benefit of nature, to conuey vnto thy brother the secret conceits of thy mind, both for the prayse and

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and glorie of God; and for thy profit  
and benefit in thy trade of life: shalt  
thou now make it a tongue of blasphemie,  
vnechastitie, cursing, swearing,  
and forswearing? God forbid: the Lord  
hath giuen thee eyes to behold his  
creatures vpon the face of the heauens,  
& the superficies of the earth, to behold  
the admirable workes of the almighty,  
in the frame of the world: and they are  
as two lights, for without them, the  
whole body should be possessed with  
darknes: now, dardest thou attempt to  
make them instrumēt, to sollicite the  
heart with vncleannes: or make them  
windowes of vanity, by beholding the  
beauty of the strange woman? nay, ra-  
ther let vs say with Iob, *I haue made a* Iob. 31.  
*covenant with mine eyes, not with an vn-* I.  
*chaste affectiō to behold a virgin.* For dus

Thus haue you heard, that the Lord pepiger<sup>2</sup>  
hath giuen vs an heart, that we might, cum ocu-  
as Salomons wisdomē requires, *give lis meat,*  
*it vnto the Lord againe:* hee hath gi-  
uen vs a body, that wee might, as Paul Pro. 23.  
requires, *offer it vp vnto him againe.* 26.  
All powers and parts of both hath Rom. 12.  
God giuen vnto vs, that wee should I.  
dedicate

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dedicate them to him againe: but alas,  
wee bestow them vpon Satan, sinne,  
and the pleasures of the world. *Iehu* v-  
sed not the temple of *Baal* more base-  
ly, then wee vse our hearts, making  
them cabbins of vncleane spirits, full  
of deadly sinnes, whereas they should  
bee vessels of holinesse and honor vn-  
to the Lord.

1.7 bes.

4.4.

Let vs therefore in the Lords feare,  
supplant this bitter roote of wickednesse  
in our hearts, and plant in them the  
graces of the spirit, that the heart may  
bee as a sweete garden furnished with  
vertues, as with fragrant flowres, that  
hee may say of it, as elsewhere hee  
speakes of Sion: *Here will I dwell, for  
I haue a delight herein*: so shal he which  
created it, haue it; he that gaue it, re-  
ceiue it againe; and he which preserues  
it in this life, may preserue it for e-  
uer.

Third

instructio.

Lana:

A blue.

Thirdly, in that he sayth, *Wash thine  
heart from wickednesse*, it giues vs to  
vnderstand, that sinne is a corruption:  
for the word here which the Prophet  
vseth, is a borrowed speech, taken  
from the maner of those, which are  
wont

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went to rinse or wash any thing that is  
filthie or polluted: for our hearts being  
as sinkes or channels apt to receiue any  
filth and corruption, are to bee purged  
and scoured with the besome of repen-  
tance, and washed with the teares of  
contrition, that they may not appeare  
loathsome vnto God. The leprosie of  
Naaman, 2. King. 5. a greuous lepro-  
sie: yet when hee had washed himselfe *Verse 14*  
seuen times in the waters of Iordan, his  
flesh came againe like the flesh of a lit-  
tle child, and he was cleane. So likewise  
wee haue all a more greuous leprosie  
then euer Naaman had, and are more  
loathsome in the sight of God then euer  
he was in the sight of men: for *there is* *Esa. 1. 5*  
*nothing whole within vs,* but woundes,  
sores and swellings, and our hands are  
full of blond, yea from the crowne of  
the head to the sole of the foot, we are  
nothing but blemished with iniquitie,  
and stained with corruption: therefore *Esa. 1.*  
saith the Prophet, *Wash you, make you* *16.*  
*cleane:* wee must with Naaman to the  
waters of Iordan, and there wash our  
selues seuen times and we shalbe cleane.  
Neither must we follow our owne car-  
nall

nall reason; for then wee will iudge *Pharpar* and *Abanah*, riuers of *Damascus*, better then all the waters of *Israel*: but we must take the direction of the *man of God*, and *Jordan* is the place must doe vs good. If we consult with flesh and bloud, about the matter of our conuersion and washing away of sinne, we shall neuer be cleane: but if we follow the aduice of *Elisha* or any of Gods ministers, were our leprosie worse then *Naamans* the *Assyrian*, the waters of *Jordan* would wash it away; were our hearts like *Ahabs* chariot, *I. Kings 22.* euen embrued with bloud and filthines, yet would they be cleane, being washed in the poole of *Samaria*. *Iob. 5.3.* Were we eyther sicke, or blind, or halt, or withered, and had neuer so many diseases, or neuer so much distraction in our limmes, yet if we waite for the moouing of the water, and step into the poole of *Bethesda*, and there wash our selues, we shall be recovered: were our sinnes like crimsin, yet they shall be as white as snowe, and were they as red as scarlet, they shall be as white as wooll. This is the great benefit that wee shall reape

*I. King.*

*22.38.*

*Iob. 5.3.*

*Esay 1.*



at great Yarmouth.

reape and receiue after our baptisme & regeneration in the waters of repentance, as Ionas in the waters of the sea, wherein being thoroughly purged & washed from our corruptions, by the blood of the *immaculate Lambe*, we shall with Ionas receiue a newe commission, and be inuested into our former credit and fauour with God. For this same corruption of sinne, which lyeth in the heart *unwashed* away, is a bird, which (as I may say) sings two maner of notes, or hath two maner of calles. It eyther calls to vs, or it calls to the Lord: when to vs, it calls for repētance; when to the Lord, it calls for vengeance. So that, though sinne lyeth shrowded full low in our hearts, and wickednes be harboured in the secrets of our soules, yet is thy sinne like the sinne of Sodome, *the cry of it is exceeding great*: for they are so many in number, so diuers in nature and differēt in kinde, that being in thy heart, they are like vnto a sort of fierce Lions and cruell Tygres in a den, which cannot agree together. And therefore, if thou labourst not to empty thy selfe of them, and open thine eare vnto them, when

*Beastes of  
diuers  
kinde.*

they cry and call vnto thee for repentance, the Lord will open his eares, when they call to him for vengeance.

It is lamentable to consider (yet it euer hath beene, and I thinke it will be) that men are possessed with smallest care in matters of greatest danger. The infection or corruption of the bodie euerie man will labour to purge & wash away, but the corruption of the soule, & the wickednes of the hart no man regards: nay, after sinne committed (as the Prophet sely notes) No man saith, What haue I done? O miserable & wretched man that I am, what haue I done? though it be an aspiring kind of wickednes, as that of the Ninuities: ascending, clyming, and being feathered with the wings of presumption flies vp into the court of heauen, euen daring to shew it selfe in the presence of the most high: though it extends to the annoyauce of the earth below, to the prouocation of the heauens above, to the punishment of all the creatures in and betweene them both: nay though it strikes and strikes with a double hand at the maiesty of God himselfe, yer no man says,

Jonas 1, 2

Jonas  
1, 2  
Jonas  
1, 2

at great Yarmouth.

What haue I done? O Lord, (beloued) a long time haue wee beene acquainted with sinne, but can our acquaintance gaine vs no experience of sinne? will you euer looke vpon the pleasure and profite that sinne brings vnto you; but will you neuer haue an eye to the policie and subtiltie thereof? Indeed wee make much of it: we nourish it in the secrets of our hearts, and keep it warme in the inwards of our soules: wee are as loth to forsake sinne, as Iacob was to forsake Benjamin: and to depart from iniquitie, as Lot was to depart from Sodom: but shall we neuer looke into the mischiefe that ensueth of it? When shall we once be wise? They say that no element is ponderous or weightie in his proper place: as for example, we feele not the weight of the aire, although we liue within the circle and compasse of it: Suppose a man should lie in the bottom of the sea, it would not offend him with any pressure or burdensome weight, although it ill annoyed him otherwise: so is it in the estimation of sinne: wee liue and wee lie in it; but alas wretches that we are, we feele not,

*Esola  
voluptas,  
salamēq;  
mali.  
Aenei. 3*

## *A Sermon preached*

no, we feele not the weight and burden thereof, how it euen presseth our soules vnto condemnation. Sinne is not heauie vnto vs, by reason of the inclination of mans will thereunto, which greedily doth ingurgitate & readily swallow vp a whole sea of abomination. It may seeme strange which is written of the nature of thunder, that it bruise the tree, yet breaketh not the bark, it cracketh the blade, but neuer hurteth the scabbard: such a thing is the nature of sin, it wil bruise & wound the heart, but neuer harm the eies, or the eares, or the hands; it wil pearce and afflict the conscience, but neuer hurt the outwarde man; it is euen a plague vnto the soule, & yet a pleasure vnto the body. Well, the time wil not permit to set out sinne as it deserues, & to acquaint you more with the nature of it, although I would to God wee were lesse acquainted with the vse, & lesse affected with the desire thereof: yet so violently are our headstrong affections caried and raulshed, that we adde sinne to sinne, and ioyn them in a league of friendship, & when we haue so done, we lay iniquitie vpon sinne,

*at great Yarmouth.*

sinne, wickednes vpon iniquitie, rebellion vpon wickednes, and transgression vpon rebellion, and nothing els but an heauing, and heaping vp of confusion vpon confusion, as if Nimrod were a-*Gen. II.*  
mongst vs, & Babel againe to be built, 2.  
the towers wherof might reach vp vnto the starres.

Well beloued, let vs lay the foundation of sinne as low as wee will, and build as strongly thereupon as we can, as if wee were assured, that the hand of Gods iudgements should neuer raise it vp; yet no doubt we shall find, that it is nowe high time for vs to leaue our sinnes, seeing wee see the Lord begins to leaue vs for our sinnes. It is nowe high time for vs, not to ~~wash~~ our hands with Pilate, but our hearts with Ierusalem; to chaunge our Morian skinner, to put off our stained and defiled garments, to entertaine repentance into our soules, seeing that euen now we feare the rewarde of our impieties, and the portion of iniquitie to bee shared out for vs. If euer before it was needfull, surely nowe much more necessitie enforceth, and

## A Sermon preached

1. Sam. 25. time it is for Abigail (if she respect her owne safetie) to arise and meete Dauid with a present to appease his wrath, for it seemes hee is now at hand with his sword girded vpon his thigh: though not to lade our Asses as she did, with two bottles of wine, with frailes of raisins, and a sheepe readie dressed, or such like provision: but to lade our bodies and sinfull carkasses, which wee haue vsed as Asses to beare the huge burthen of our

Sacens  
& ieiun-  
nium  
sunt ar-  
ma peni-  
tentie.

sinnes with sackcloth and ashes, with fasting & mourning, which are the armour of repentance to withstand his iudgements. Let our eyes be as 2. bottles of wine, to cary with vs, the teares where of we may drinke, to comfort vs in the assurance of Gods mercies, & our broken & contrite harts as presents which the Lord wil haue respect vnto, and receive kindly at our hands, & lay his sword downe which he hath taken vp against vs. and bidde vs returne in peace vnto our houses.

Verse 35. Oh that I could possibly preuaile thus farre with you, to possesse your soules with the consideration of this point. Though this sodaine oportunitie of repentance



*at great Yarmouth.*

penitance were not offered vs, yet let vs  
examine our estate, and we shall finde,  
that (alas) we are not sinners of yester-  
day; we are not newly entred into Sa-  
tans schole: but we are of a great stan-  
ding: for in sinne our mothers con-  
ceyued vs, in iniquitie they brought  
vs foorth, and wee drewe corruption  
from their breasts; all which, as wee  
haue growne with them, so they haue  
growne with vs. We haue long and  
ouerlong traced the footesteps of wic-  
kednesse, and troden the paths of in-  
iustice; wee haue tyerd our selues, and  
sursfeted our selues with the workes of  
abomination: we are not fallen of ig-  
norance (alas) as our forefathers, which  
knewe not the Gospell; but willingly  
& wilfully haue we brought our selues  
into the habite of sinne, into the na-  
ture of sinne, into the custome of sin,  
and within the compasse of Gods most  
fearefull iudgements, to seaze vpon  
soule and body, vnto condemnation;  
and not vpon our selues onely, but  
such is the corruption thereof, that it  
hath ouerspred the face of the hea-  
uens, of the earth, and ouerunne all  
the

## A Sermon preached

the creatures, that euen they for our sin must one day come to iudgement. O then how needfull is it, that with Ierusalem wee shoulde wash our wicked heartes from this corruption with the teares of repentance, that shee might sit in thy heart, and with her strong sighes and grones breake the heavens which are hardned against thee, and draw downe the Lords louing fauour to thy soule. If the infant in the cradle cries for milke; if the Lion in the Forrest cries for food because they want it: how should it moue vs (my brethre) to send vp our cries for the fauour of God, because we haue it not! The teares of our eyes being shed in true contrition for our sinnes, will bee as little messengers to the great and angrie God of heauen and earth, to entreate a truce betwixt him and vs his creatures, and as gun-shotte, will batter downe the partition walles of our sinnes, and cause his louing countenance to shine vpon our soules. Let vs therefore in the feare of God make experience of this, and though for the time it may seeme bitter as Aloes vnto the flesh, yet is it whole-

*at great Yarmouth.*

wholesome and medicinable vnto the soule. And looke as it was the manner of ancient times, when trouble or heauines befell to any, they presently called for women and others who were tender hearted and skilful in mourning, to cause them mourne the better: so we which would faine learne to repent and lament for our sinnes, and know not rightly how; let vs haue recourse vnto the booke of God, and there may we behold the teares standing in Ierusalem's eyes, and in the eyes of Marie Magdalene, & of Anna the wife of Elkanah, that their weeping might procure our weeping, their griefe prouoke our griefe, their passions moue our affections with the like lamentation and sorrow for our sinnes.

*I. Sam. I*

So much for the thing required, being the second point,

*Quorsu,*

*With chine heart from wicke does.*

Now follows the third, which is the End,

*End.*

*That thou mayest be saved.*

*I doubt*

## A Sermon preached

*Vi salua* If Doubt not, but the trumpet blowne  
*ss.* in the land, and the *cric*, which said

*Verses 5.* unto them of Iudah, *Assemble you*

*6.7.8.* *selues together, & get you into strong cities;*  
 and the standard set vp in Sion, and  
 the plague threatened to be brought

*Interfe-* from the North, and the Lion that  
*Et or Gen-* should come from his den, and the *Drie*  
*tuus.* wind in the high places of the wilderness,

and that suddenly; (for it should be as  
 a tempest and swift) for *his horses are*  
*lighter then Eagles;* might easily per-  
 swade them of imminent and present  
 danger, except they had the hearts of  
 the Leviathan, as strong as stones, or  
 as hard as the nether millstone, nor to  
 receiue any impression; or their ioynts  
 tough as Elephants, that nothing could  
 bend them. Therefore their danger  
 threatening such extremitie, it was more  
 then time to take some course for  
 their owne safetie.

*Aenei. 3* The Poet notably describes the  
 feare that Aeneas and they of Troy  
 were in, and the great speed they made  
 to escape the danger of the Cyclops.

*Præcipiter metus ater agit quocunq; ru-  
 dentes*

at great Yarmouth.

*Excipere, & reme intendere vela secundis.*

When they saw the companie of giants clustring vpon the shore, resembling the strength and fortitude of *fratres*. mightie Okes, or loftie Cypresse trees, that their verie looks threatned destruction, it was no time for them of stay; but speedily to hoysle vp their sailes, & *Parabian* nimbly to betake them to their oares; rather then the giants should offer violence to them, *they offer violence to the sea*, and hasten away.

The only course that Ierusalem hath to preuene this imminent distres, which was euen at their shore ready to assault them, is swiftly to saile away in the waters of repentance: euerie man to betake himselfe to his oares of true contrition and inuocation vnto God, to labour painefully in the sea of their sinful hearts (though they be well washed & drenched with the waues thereof) for their owne *safetie* and preservation: Wash thine hart from wickednes, *That Vt Deus* *non magis se fouet.* In the handling of *te in fa-* which I will first speake of the fence of *uorem* the wordes secondly, of the vic. *recipias.* For the first, the word in the original

shall

*A Sermon preached*

*Salutem,  
opem,  
opitula-  
tionem.  
A versu  
quinto.*

nall signifieth, either safetie, helpe, or  
aides; and here it may fitly beare a dou-  
ble sence; first, by the relation of mat-  
ter going before: for in the former part  
of this Chapter many iudgements are  
exemplified by many figures to come  
vpon Ierusalem by Nabuchadnezzar,  
and the Chaldeans, who shoulde cut  
them downe with the sword, & *lay their  
land waste*. Now this being so, the Pro-  
phet stirs vp Ierusalem to repentance,  
that she may be *saued*; that is to say, In  
this common calamity and iudgement  
which is to fall, yet that she may be se-  
cure and safe from the touch thereof,  
and bee restored to the fauour of God:  
and therefore, that the faithfull among  
them should not despaire, but rather lift  
vp their heads and cheare themselves  
with a hope of *safety* in time of danger,  
as also to crosse the crooked generati-  
on of hypocrites, shewing that there is  
no way to appease Gods wrath by any  
shiftes, but by true conuersion which  
must beginne at the hart. Or thus, *Re-  
pent*, that thou mayest bee *saued* in the  
day of iudgement by the redemption of  
Christ, because *without repentance there*



at great Yarmouth.

*is no saluatiō.* And so for the sence. The  
vse followes,

In time of daunger, or of prosperity, *1. vfe.*  
or whensoever, is any thing sweeter  
vnto vs then our life? or more pre-  
cious then the breath of our owne no-  
strils? Why (sayes the Deuill) when  
hee enformed against Iob, *skinne for Iob. 2. 4.*  
*skinne, and all that euer a man hath, he*  
*will giue for his life.* Be it a life of sor-  
row, miserie, and vexation, yet natu-  
rally wee loue it better then death.  
*Tanti est contemplatio celi & lucis ipsius,*  
*&c.* So wee may beholde heauen and  
the light thereof, in our owne estimati-  
on it is so much worth, that we are con-  
tent to endure any miserie for it. I will  
appeale to no other witnesses at this  
time, then to the Gibeonites, who did *Iosuah*  
that which they did, and became slaues *9. 24.*  
to the host of Israel. For feare of their  
*lines* they were content to endure any  
slauerie and bondage, so as they might  
escape with life. And therefore that  
action of Cleombrotus may seeme  
strange, that reading Platoes discourse  
of the immortalitie of the soule, fell  
from the top of an high wall, of purpose  
to

*A Sermon preached*

to breake his neck, the sooner to attaine to immortalitie.

Howsoever, this action of his, as one sayes, was *Patius magni factum, quam bene factum*, a great act, rather then a good acte. It seemed likewise that Achamenides the vnfortunate companion of Vlisses, little regarded the benefite of life, and thought it rather a glorie to die, so it might bee *manibus hominum*, in some manlike manner. And that of Elias in the sacred volume sauroth much to this purpose, It sufficeth, Lord, take away my soule from me, let me not liue any longer to bee eye-witnesse of that miserie that Iezabel hath thretned vnto me. Well, howsoever, to let them passe that are so weary of their dearest friend, sure it is, *nothing in nature desireth being*, from the greatest to the smallest (and this great benefite repentance brings with it, life in the middell of death, *safetie* in time of calamitie, preservation against iudgements, deliuerance in time of danger. O *Ierusalem*, if, when Nabuchadnezzar shall come as a fiere Lion from his den, & the Chaldeans as cruell Tygers

*Come  
infelicit  
Vlisses.  
Virgil.  
Spargite  
me flu-  
Eus, vas  
flog; in-  
margite  
ponto.  
I. King.  
19.*

*in fhorat*

to deuoure thee; when mine indignation shall be thy portion to drinke, and whē destruction vpon destruction shall befall for the execution of my vengeance: yet if thou wilt be *saued* when others must be destroyed, here's thy remedie, *Wash thine heart from wickednes.* So you see the Prophet reasoneth with them *a fructu penitentie*, from the benefites arising from repentance.

To giue you the taste of it in a word: If the seas which are as a girdle to this Iland (entwining and encompassing the same about) were at our command, or that the Lord should put the raines and gouernment of the mightie waters into our handes, that wee might rule them as wee list for the subuersion of our enemies; or that our land were walled with brasle, and strengthened with the strongest defence against our Nabuchadnezzar of Spaine, and our enemies the Caldeans: Yet would not all this make so much for our *safetie*, as if we had repentance in our hearts, a speciall antidote against any iudgement. In deed we feare the forces of our foraine foes, and we may iustly: but our  
E
greatest

## *A Sermon preached*

greatest enemies are our home-bredde  
sinnes. We stand quivering and sha-  
king vnder the rod of his Iudgement;  
the feare whereof hath so possessed vs,  
that we runne hither and thither, and  
are almost at our wits end, as if there  
were no God to goe before the shields  
of Israel. What is the cause hereof? A-  
las, our guilty consciences doe accuse  
vs, and we can not but confesse, howe  
iust our destruction is. For were wee  
penitent sinners, and at peace and re-  
conciliation with God, we should not  
need to feare what man can doe vnto  
vs: but till sinne be removed out of  
our hearts, and our iniquities as rebels,  
cast out of our soules; vntill wee be-  
come penitent for the manifest & ma-  
nifold transgressions of our liues, alas,  
we must yet liue in feare of the Spani-  
ard; neyther may we feare Spayne a-  
lone, but even the heauens, and the  
starres in the heauens, to fight against  
vs, as they fought against Siserā; the  
earth, and the creatures on the earth,  
to plect out our subuersion: for the Lord  
will vse them as his men of warre a-  
gainst vs, and make them at y<sup>e</sup>er defi-  
ance

*Ladg. 5.*

*at great Yarmouth.*

ance with vs. Nay, wee may feare our hands, which we account as our dearest friends: for he can make them as the hands of Saul, euen instruments of our owne confusion. *I. Samu. 31.4.*

If therefore wee will haue peace in our land betwixt Spayne and vs, wee must labour for peace in our consciences betwixt God and vs. If we would haue Gods Iudgements remoued from vs, wee must labour to remooue our sinnes, which are the cause of them; and then will the Lord passe his word vnto vs, that wee shall bee *saved. To Prou. 16. depart from euill (saith Salomon) is a fortresse and a bulmarke, to preserue the righteous from Iudgements. 17.*

If the whole world with engines of warre threatened our confusion, yet if wee were engrafted into Christ, and made one with him, (betwixt whome there is nowe as great a separation as Abrahams gulfe, by reason of our manifold sinnes and transgressions) there is no doubt, but his louing countenance and mercifull eye should euer be vpon vs, & his right arme stretched out for our defence. Wil any mā hurt the

*A Sermon preached*

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*Iudg. 5.*



*at great Yarmouth.*

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## A Sermon preached

apple of his owne eye, and not rather to be tender ouer it? why, we are *as the apple of the Lordes eye*. Will a man cast off or dishonour the signet of his right arme? why, we are his signet? wil a man vse violence to the wife of his own bosome, who is one flesh with himselfe? why we are the *Lords spouse*, & he hath made vs *one* with him, and therefore may looke for protection and defence at his handes, and not for strokes and violence, as if our God were a stranger vnto vs, & had neuer given vs pledges of his loue. Thus as you see the danger that we may iustly feare by reason of sinne, so likewise the comfort and confidence that we may haue, if we become penitent for our sinne. Therefore which of these two makes greatest for our *safetie*, iudge you.

2. *Vse.* Secondly, to speake of *saluation* by  
*Ren. 1.5.* the redemption of Christ (who gaue his  
*beb. 9.* bloud once for our rāsome) it is a thing  
*14.* generally desired of vs all, nay many  
*Gen. 27.* make claime vnto it, as *Esau* did vnto  
the blessing, & yet must go without it.  
*Mat. 7.* The way that leadeth thereunto is  
*13.* narrow, and scarce one amongst a num-  
ber

at great Yarmouth.

ber findes it: we are as lame creeples,  
we cannot so much as get to the *beau-* *Act. 3. 2*  
*full gate*, except we be *carried*; much  
lesse into the temple it selfe, vnlesse our  
lameness be taken away. There is but  
one way vnto it, and that is by *repent-*  
*tance*: he that seekes *saluation* & Gods  
kingdome any other way, takes a wrōg  
course; it will not be got either with  
pleasure or profit: all the gold of O-  
phir, the treasures of Ezekias, or the ri-  
ches of Salomon will not buy it: onely  
repentance will so farre preuaile, *that*  
*thou mayst be saued*. And therefore Christ  
told the Iewes (who thought theselues  
priuiledged, and therefore condemned  
the Galileans) *Except you repent, ye all* *Luk. 13.*  
*shall likewise perish*. Therefore beare this *3.*  
principle in mind, for it stands as firme  
as the pillers of heauē, that without re-  
pentance there is no saluation.

And thus much for the *Exhortation*  
it selfe and the parts thereof.

*First, the person exhorted.*

*Secondly, the thing required.*

*Thirdly, the end.*

E 3

Now

## A Sermon preached

Now followes the reason:

*Howe long shall thy wicked thoughts remayne within thee?*

**T**His is an argument vsed by way of complaint; wherein (if you remember, we obserued these 5. poynts.

First, the circumstance of time, wherewith the argument was enforced:  
*How long?*

Secondly, the thing which the Lord complaynes of: they are *thoughts*.

Thirdly, the qualities: they are *wicked*.

Fourthly, their continuance: they *remayne*.

Fiftly, the place of their abode is, *within vs*.

Concerning the foure latter, though we may compare our selues to the sea, into which all the riuers of the earth runne, & is neuer the fuller: so though all the instructions in the Scripture be applyed vnto vs, yet many are neuer the better, and therefore necessary to handle these seuerally, which would minister excellent matter vnto vs; yet, let it suffice, to fasten onely vpon the  
*Diuisiō.* sence

at great Yarmouth.

fence of the Prophet, and deliuer from  
them ioynntly such instructions, as flow *Consequē*  
from the words themselues for our edi-  
fication.

But first, for the circūstance of time,  
*How long?* A word of great consequēce: *Quorsq;*  
It implyes thus much:

Is it not sufficient (O Ierusalem)  
that I haue borne with sinne so long,  
and doe you thinke me still able to en-  
dure it? Haue I but hitherto winked at  
your iniquities, and will you yet and  
yet vex me my righteous soule? Is this  
the fruite that my long-suffring brings  
forth in you? Wert thou borne sinfull;  
and wilt thou dye sinfull? Is there no  
place for repentance? *Howe long shall  
thy wicked thoughts remayne within thee?*

Thus the Lord reasons with Ierusa-  
lem and with vs. And surely it is fear-  
full, that our sinne should growe to  
such an height, and iniquitie waxe so  
ripe, that the Lord should thus cōplaine  
of it, *Howe long?*

When God sends Iudgements vpo  
vs, & the fingers of his wrath fastē either  
on our bodies or goods, whē pestilence  
came with cōmissiō fro *angry* God of  
heaven,

## *A Sermon preached*

*Mors  
tyrānis,  
Cicero.*

heaven, to attach our sinfull and rebellious carcasses, and the bodies of our sonnes and daughters; when we feared to draw our breath in the streetes, lest we should haue drawne our confusion, and not an haire-breadth there was betwixt vs and death; when the vnswaie mouth of the graue still craued for more, and neuer thought it had enough; and spared not to swallow vp our sweetest comforts; when day by day we followed our friends with weeping, our neighbours with mourning, & our nereit kinsfolks with lamentation, to bring them the way of all flesh; whē death was as a tyrant amongst vs, and the pestilence as an vnnmercifull souldier that spared none; then (beloued) what did we? Surely, we cried & cried, *How long, Lord, Lord, how long wilt thou absent thy selfe hiding thine eyes from beholding, and stopping thine eares from hearing the wordes of our complaint? How long, Lord, wilt thou giue vs gall to drinke, and fill our soules with bitterness, as with worm wood: Lord, how long, how long, Lord, shall it be thus or thus with vs?*

*Thus*



*at great Yarmouth.*

Thus we pressed the eares of the Lord with our *how long*, and he heard it. He looked downe from heaven and beheld the sorrow of the sonnes of men vpon earth. He commanded his Angell to stay his hand, clearing our ayre frō infection, and seasoning our ioynts with health. Thus did the Lord helpe vs, when we could not helpe our selues. But (alas) he cryes and complaynes of our wicked *thoughts*, sinfull liues, and adulterous conuerlations; but we giue him not the hearing.

Loe, beloued, our vnequall hearts, and the vnkindnesse wherewith we requite him, who so kindly hath dealt with vs. Let God complayne, but we will not complayne. He cryes, *Howe long?* We cry with Salomons sluggard, Not long inough: Yet a little more sleepe, a little more slumber, a little more folding of the armes together.

And as Achsaph in the booke of Iud- *Iudg. 1.*  
ges, was importunate for riches, and *15.*  
neuer thought her selfe satisfied: so is *ios. 15.*  
it with vs; when wee haue committed *18.*  
one sinne, we thinke we may commit  
a second; and that being done, we will

yet

*A Sermon preached*

yet venter vpon a third. If wee liued one hundreth yeeres, we could be content to liue another, so wee may liue to sinne; & when we haue liued two, yet we thinke it not enough. Well, let vs in the feare of God slake the thirsty desire thereof, and labour to ridde our selues of it: for he that hath fewest sins, in the day of Iudgement shall find hee hath too many: and let vs weigh the Lords cause in our owne ballance; that as we thinke, we may iustly complaine, when the weight and burden of his iudgements are vpon vs: so let vs thinke the Lordes complaint equall, when the weight and burthen of our sinne is vpon him.

*Esay. I.*

*14.*

*2. Vse.*

Secondly, this *How long* is like Cynthia to pull vs by the eare, and admonish vs how we spend our time: for God wil haue a reckning of euery idle houre that we spend; therefore it should teach vs to walke circumspectly as the Apostle speaks, *redeeming the time*, that what time soeuer heretofore hath beene ill spent, wee may haue an eye to the time to come that it may be well spent: for we know not whether we haue for-

*Eph. 5.*

*15.*

at great Yarmouth.

the dayes respit allotted vnto vs, as the  
Niniuites had: but sure an happy thing  
is it for him that hath time & place for  
repentance, and wofull will it be when  
the whole course of our life is spent in  
vanitie and profanenesse; and in the  
ende and vpshotte thereof the Angell  
of God shall answere vs, *Time shall bee  
no more.* Esau had a time when hee  
might haue repented, but being ouer-  
slipt, *he had no place for repentance, though* Heb. 12.  
*he sought the blessing with teares.* These 17.  
times are not allotted for the bodie,  
but for the soule. And now is the time  
not of pleasure or delight, but of salua- Rom. 13.  
tion, if euer we will haue it. Therefore 11.  
let *tempus vita* be *tempus penitentiae*; let  
the time of our life bee the time of our  
repentance.

So much for the circumstance of time  
*How long*: Now it followes:

*How long shall thy wicked thoughtes re-  
maine within thee?*

**H**E  $\psi$  hath plated the eare, doth not he  
heare? & he  $\psi$  hath created the eye,  
doth

## *A Sermon preached*

doeth not he see the thoughts of the heart? Man can but iudge of actions and outward appearances onely; but *Penetrat the Lord knoweth the heart.* There is nothing hidden from God, eyther in hea-  
*uens* uen or earth, or within the reynes and  
*timos re-* hearts of our bodies, or of the lowest  
*cessus* destruction, but he seeth it *with eyes ten-*  
*cordium,* thousand times brighter then the Sunne.

*Psa. 139* My bones are not hid from thee (sayth  
15. David) though I was made in a secretes  
place, and fashioned beneath in the earth.

*Verse 7.* And in the 94. Psalm, speaking howe  
the wicked smote the Lords people,  
and troubled his inheritance, slewe the  
widdowe, and murdered the father-  
lesse, it went to his heart to heare them

*Non res-* say, *The Lord shall not see it:* As if their  
*picit lab.* wickednesse could shrowd it selfe from  
the all-seeing eye of his eternall Deity.

They are not onely our actions and  
words, that are apparent vnto the Al-  
*Thoughts* mightie, but the *thoughts* of our heart,  
whether they be good, or euill.

Thus the L O R D sawe Ieruselems  
*Wicked.* *thoughts,* and he beheld them *wicked:*  
according to that of the Prophet, *The*  
*Psal. 94.* *Lord knoweth the thoughts of men, that*  
*they*

at great Yarmouth.

they are but vayne, \*or, vanitie it selfe. Verse 11  
And Gen. 6. 5. The Lord sawe the ima- Quod  
ginations of the thoughts of mans heart ipse sunt  
euill. vanitas,

The thoughts of the heart are like *traiectio*.  
vnto a gadding seruant, whē he should  
employ him selfe to his masters busines  
at home, he runneth and rangeth after  
his own pleasure: so when our *thoughts*  
should bee attendant to the heart, for  
the seruice of God, they are here and  
there, and abroad, after their owne  
\*vanities: nay, many marre them, as *Cogitati-*  
foolish parents doe their wanton chil- *ones va-*  
dren, by too much cockering and fa- *nitatis: sic*  
uouring of them, and by giuing them *Cal. super*  
too much liberty without restraint; but *ter.*  
suffer them to followe their owne lusts,  
winding themselves so much into fa-  
uour with vs, that they preuaile so far,  
as from an vnchaste imagination, the  
body is carried into an vnchaste action;  
and from a proud & an angry thought,  
comes forth many times a blasphemous  
othe: yea, they will vrge and presse  
vs onward vnto euill: wee can no sooe-  
ner shake off a wicked thought, but with  
the Egyptian flye it will light vpon vs  
againc:

## A Sermon preached

**Genes. 6.** againe. Therefore as God commanded Noah to pitch the Arke within & without, that no water should get in; so should wee pitch the ark of our  
**14.** soules, that no violent and disordered

*thought*

thoughtes might rush in to oppresse vs: or as wee hedge our vineyardes from wilde beastes, so should we hedge our heartes with the graces of the Spirite, from vnruely and vntamed affections, not to giue them the least ground of aduantage; but to obserue that heavenly principle of an heathen Poet; *Withstand beginnings*, because they may bee compared to Panthers, who haue sweete smelles, but deuouring mindes; and the conceite of a *wicked thought* may seeme pleasing and delightfome, but in the ende it deuoures like a two edged

*Principi-  
is obsta.*

**Captains.** sworde. Wee should bee masters of  
**Mat. 8. 9** our thoughts, as the Centurion was ouer his seruantes, that when wee say to a *wicked thought*, Goe, it should depart: and when to a good thought, Come, wee should then embrace it. But  
**Ios. 9. 23** if with deceyte, like the Gibeonites, they get themselves within vs, and like hypocrites,



at great Yarmouth.

hypocrites, sayne themselves otherwise  
then they are, let vs with the hoste of  
Israel, set them to *hew wood*, and to *draw*  
*water*; employ them to the seruilest and  
basest duties, or rather, slay them out of  
hand, lest the Lord slay vs: for they be  
not the actions or words onely of the  
oppressour, adulterer, or proud man,  
that shall be punished; but he will *scat-*  
*ter the proud*, or any other whatsoeuer,  
*in the imaginations of their hearts*, & for *Cogitati-*  
*our thoughts* wee must come to Iudge- *onibus*  
ment. *cordis*

Well, the Lord heere deales with *ipforum.*  
Ierusalem, as a Phyficion with his pati- *Luk. I.*  
ents, who prescribes such a medicine *5 I.*  
for their maladies, that hee would not  
any corruption should bee left behind,  
whereby they might either seeme loth-  
some vnto him, or deceyue themselves  
with a vayne hope of securitie, when *\* Pernoc-*  
there is no such matter. *tare,*

For what though the whole world *hospitari,*  
had iudged well of Ierusalē, or though *murmu-*  
by any outward ceremonies they had *rare:*  
seem'd conformable, if still the *thoughts sic enim*  
of iniquitie had *\* lingred* in their wicked *hebraice*  
hearts, which would haue bene as an *significat.*  
inward

## A Sermon preached

inward corruption festeriſh in a wound,  
and in the end haue brought greater  
miſerie vpon them?

**1. Inſtru-  
tion.**

Where note, that (when we ſee  
any Iudgement ready to fall vpon vs)  
in the matter of our repentance, wee  
muſt deale with ſimplicitee, and not to  
dreaſe of any ſhift or vayne excuſe,  
to beare vs out againſt any Iudgement;  
whatſoener we may doe with men, yet  
muſt we deale in ſingleneſſe of heart  
with the Lord: for there is neyther  
*thought*, any ſhift, excuſe, or deuice, but  
the Lord is inward vnto it; which if he  
once perceyues, it enforceth him to a  
further reuenge. It was the caueat  
**Eph. 5. 6.** which Paul gaue to the Ephesians: *Let  
no man deceiue you with vayne words: for,  
for ſuch things, the wrath of God commeth  
vpon the children of diſobedience.* If men  
eyther excuſe ſinne in themſelues, or  
mocke at the Iudgements of God, the  
anger and wrath of God in the violent-  
teſt maner comes vpon them.

**2. Inſtru-  
tion.**

Secondly, let vs learne from hence,  
that though wee reforme ſome fewe  
ſinnes, and reſtrayne our ſelues from  
outward offences, whereof the world  
con-

at great Yarmouth.

condemnes vs, yet can we not promise our selues securitie, if we haue any wicked *thoughtes* raigning and remaining in our harts. And therefore because mans nature is so subiect to corruption drawn from Adam, that the brightest fire hath some smoke, the clearest fountain some mudde, and the purest hart some infection, wee must in the sincerest manner that we may, wholly religne our selues into the Lords hands, and commit the ordering, disposing, and sanctifying of our thoughts to his good will and pleasure; knowing that in him lyeth all our safetie & securitie from all iudgements; and for our selues, were wee as iust and vpright as Daniel, yet might wee say with him, *Shame (Lord) and confusion belongs vnto vs.*

Thurdly, let vs learne, not to thinke it *2. Instru-*  
a small matter, when any olde sinne or *tion,*  
corruption *remaines within vs.* For if e-  
uer any thing be dangerous, surely this  
is most dangerous, when a sinne that  
sprouted vp in vs thirtie or fortie yeeres  
agoe, & still the same sinne *remaines* in  
our hearts, and lurketh in the *inwards* of *In medio*  
our soules, surely, it is now growne to a *ru.*

F

great

*A Sermon preached*

great tree, & not easily to be pluckt vp. For it is the nature of sin, when custome giues it any encouragement, first it is an *egge*; secondly, a *cockatrice*: thirdly, a *serpent*; fourthly, a *fierie flying serpent*. For as it *remaineth*, it keeps not at a stay, but it groweth vp, & gets hart, strength and encouragement, that it fares like a

*Gen. 4. 7* sleepe Lyon, which if a man begins to rouze, is ready to fly in his face. Therefore let vs crush the heads of our *wicked thoughts*, while they are but little serpents, and not suffer them to *remain* in our hearts so long, lest at length they get strength to ouer-master vs.

Lastly, by the tenor of this argument wee may see, how the Lord is grieved with the delay of repentance in any

*Simile* sinner: we know in our owne ordinarie affaires (either in following matters of law, or when wee haue any suites & requestes to exhibite to princes or men

*Mora trahit periculum.* of state) *delay breeds many dangers*, and makes vs that we either go without the thing that we sue for, or els we obtaine it with great difficulty and charge: after the same sort, if any desires this heauenly promotion, which all the kingdomes

at great Yarmouth.

in the world cannot purchase, and bee  
slacke in following the suite thereof, to  
thinke as Naaman thought of the wa-  
ters of Iordan, that other waters may *2. King. 5*  
be as good, & so another time as meet,  
*and shall not to morrow bee as to day, &c.*  
surely he shall eyther go without it, or  
els obtaine it with great difficultie: for  
the longer that we remaine in sinne, the  
further off will the Lord be from vs, yea  
so farre, as it shall be hard to find him;  
and the more sinnes that a man com-  
mitteeth, the more walles of brasle are  
built and made vp betwixt God and  
vs, that the cries of our sinfull hearts can  
not haue passage vnto him, nor his mer-  
cies vnto vs. Were it not much better  
then (beloued) to *seeke the Lord while he*  
*may be found, and to call vpon him while*  
*he is neere:* to put vp our supplications  
*Esa. 55.*  
into the hands of this heavenly Prince  
while hee now passeth by vs, then to  
stay and delay till he shuts himselfe vp  
in his chamber of presence, and then  
will not open vnto vs? Oh that wee  
could once bee wise and prouident for  
our owne saluation! When Abel offe-  
red sacrifice, he brought the first fruits

*A Sermon preached*

*Gen. 4. 4.*

of his sheepe, and the fatte of them to offer vp: *And the Lord had respect vnto it.* And shall wee thinke to spend the *first fruites* of our age, and the prime of our yeeres in sinne, and the seruice of the Deuill; & when we haue thus spent the strength, sap and greennesse of our youth; and grow old and withered, lying like brands in the fire of sinne, wasted and consumed to stumps, as the Prophet speaks; and then offer vp our old, adulterous, broken and shattred sacrifices vnto God? shall we thinke (I say) the Lord will regard them? or that he will thus be mocked at our hands? Surely no. Our safest course (beloued) will then bee, not to grieue the Lord with delayes, that he should iustly complain of vs, as of *Ierusalem*: *How long shall the wicked thoughtes remaine within thee? Is it not yet enough? Are ye not content to griene men onely, but you will griene mee also? &c.* But rather forthwith whiles wee are in our best strength, before the *euill day commeth*, to sealon our greene vessels with the liquor of his spirit, euen with holinesse and sanctimonie of life, and to thinke the prime of our yeeres,

*Eccles.*  
*12. 1.*

and



and (as it were) the maidenhead of our youth, in the purest and holiest maner, to bee better bestowed on the Lord, who hath promised himselfe to bee a most louing and faithfull husband vnto vs, then vpon the Deuill, which is our professed enemy, and seekes our overthrow euerie way. O let vs consider how brittle a staffe we leane vpon, when we trust vnto our old age, which when it breakes, the splinters & shiuers thereof will wound vs. If we repose any confidence to the houre of death for Gods fauour, we tread but vpon yce; which if it be molten with a little heate of Gods anger, alas, wee sinke into the gulfe of destruction. Indeed many are blinded in giuing credite to Sathan, when hee saith vnto them, *Ye shall not die, or the time is not yet, &c.* thinking that Gods mercie wil waite vpon them when their eyes shall be closed vp, or obtaine that at the houre of death, which they haue contemned all their life: but let vs for our partes labour for it, euén while it is called to day, yea while the Lord calls, and sayes vnto vs as hee said to Adam, *Where art thou?* & neuer colour nor cloke *Gen. 3. 9.*

## A Sermon preached

our filthines with the *Figge leaves* of our  
deuises, or shrowd our selues in the *thicke*  
*kest* of our *wicked imaginations*; for then  
we shall shew our selues of what house  
we come: but rather endeuour to bee  
*new creatures* in Christ the *second A-*  
*dam*: yet let it repent vs that wee haue  
deferred the time so long, and suffered  
sinne to grow to such a height, to the  
greater offence of our heavenly father,  
and to the greater hazzard of our owne  
saluation: and as he hath thought long  
for our turning vnto him; so let vs  
think long for his turning vnto vs, that  
there may be amity, league, and friend-  
ship betwixt God and vs, and then shall  
we liue without feare of any forraigne  
*Exod. 14* enemy; yea we may then *bold our peace,*  
*14.* *for the Lord will fight for vs,* and put all  
our enemies vnto the sword: hee will  
make vs returne into the court of hea-  
uen with palmes of honor in our hands,  
and crowns of victory vpon our heads;  
and the whole Trinitie shall with one  
voice say, Amen, for the confirmation  
of our eternall happines. Then shall we  
haue no more wars, nor rumors of wars  
to dismay vs; no more enemies to feare  
vs,

*at great Yarmouth.*

vs, no feare to grieue vs, no griefe to  
trouble vs, no trouble to disquiet vs, no  
sicknesse to distemper vs, or death to  
dissolue vs; but life in him who liueth  
for euermore. The Lord possesse out  
soules with a desire of it, and giue  
a blessing to that which hath  
beene deliuered.

*Amen.*

FINIS.



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HH 224/1

Perfect (a few blemishes  
around)

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26097

H. B. Swinburn, 2nd,

Nov. 24/13/26

707 Soltau's, Nov. 15  
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